

*Satsang with Swami Dayananda Saraswati in Saylorburg  
September 30, 2009 (a)*

Radha: Swamiji, can we continue from where we left off yesterday? And Swamiji was going to talk more about *saguëabrahman*, *saguëabrahmadhyänam* that Swamiji's been talking about, but in a practical way. Kind of capsulize what Swamiji has been teaching, and then also the different *sädhanas* or attitudes toward the world for somebody who's gaining this vision, and especially with reference to *éçvara*, Swamiji.

Swamiji: See, the modern psychology has ah...has come to ah...believe or come to know that the emotional life of a person has a bearing with not only the external situation, but also an internal background, inner background of the person. So, this has become a reality now. It's not just an idea. It's a reality, and we see reasons also. We see the symptoms, and there are...generalized rules are there, and therefore, you find a growing body of knowledge in psychology and psychotherapy and so on. And so that ah...that ah...tells us that you...anything else, the religious ideas, ideas of religions, theological ideas, ideas of religion and religious preachers, always twist the psychological facts, saying, "this is right," "this is not right," "and mother needs to be respected...mother is to be..." Like this, you know, everywhere you find that kind of a thing. So, "after all, father," "after all, mother," and "they should be respected."

It's not a question of respecting or disrespecting. Certain problems one has, connected to one's own childhood. This is not...this is not showing disrespect to or anything, but that's what they will say. And therefore, the psychologists tend to always advise, "Don't consult a preacher," a preacher, religious preacher, "Avoid the preacher. Avoid the preacher for the time being" or "Avoid the preacher for your lifetime." So...and even though I don't belong to any of those preachers, still I am a religious person. I'm a *sädhu*, and therefore, another religious person. So, what all I say also can be debunked. And, I see a reality in all of them. What does Vedänta have to address these problems, problems coming from unconscious? How are you going to address this?

You can't say that Indians never had any psychological problems, "They never had emotional problems." You can't say that. They are also human beings; there is a childhood; there are core issues. Everybody has to go through that. So, they are not some immaculately born people and coming from the heaven. They've gone through childhood, and they have their own issues. All joint-families, etc., create more problems. And some good things are there. Some things are not good in a...in a joint family. But ah...the ah...the situation is a little different, but anyway unconscious gets loaded as a small child. You become...in a joint...big extended joint-family...so the child becomes one

more child, that's all. There are twenty children: uncle's children, the other uncle's children, all other uncle's children. And the grandfather, three uncles, and your own father, all of them live in the same place. Means what? You are a nobody, no attention, nothing. So, there are a lot of issues in that, and some advantages also. And ah...because elders are there, and therefore, you have an empty lap, and that's ah...that's an advantage. You find always an empty lap and...and it's a good thing. So, I find it's all the same. It's all compensated. This way you find there is advantage, and another way there is disadvantage. And so, they have their problems. How did they solve those problems? That's the question. Did they solve it?

Radha: Did they?

Swamiji: Aah! Did they solve the problem? But, problems were there. I myself have seen that. Problems are always there whether it was a nuclear family or an extended joint-family. Nuclear family, problems seem to be more. In an extended family, problems are all shared. So there is some...some...some advantage, but problems are there. Sometimes, problems can be very severe also. And because ah...all these uncles, they're never satisfied, because they don't have independence. The old man is there, so he controls everything, and so they grow up remaining always under the shade of the old man. He holds all the properties; it's all in his name. And the children are in the same umbrella...under the same umbrella, and ah...so they become...they become, also, parents and without any independence. They can't make independent decisions. So, they will be emotionally distraught. So, there are issues. I find a lot of issues.

How did they solve the problems? Because of structure—they had a structure. We knew what to be done...what is to be done. So, that became easier; the life became easier, because everybody knew what was to be done at any given situation, no choice left—structure, very tight structure, social structure. That ah...that gives you a certain security, a sense of security. You are not completely swept off your feet. So, that...that had helped them survive, but still this is...they had the...the whole life was a...was kind of a devotion, *éçvara*, more *éçvara*. Attitude towards the whole...whole life and everything they confront, it's all *éçvara*. Earth is *éçvara*, and they had some verses that ah...asking for pardon, “Please *kñamasva päda-sparçam o bhū-devé*” So, “I am ah...I am walking on you, please forgive. Pardon. Pardon. Pardon me, *he bhū-devé*.” It's common. And so, they had a certain understanding of *éçvara*, even without Vedānta, by just upbringing, just growing up in that culture which breathes this knowledge, and without really studying anything. And then, the *agnihotra*, the karmas, etc. Because...when they moved away, only there was a problem.

So, modern education came, and then they created...so Englishman wanted them... Macaulay, who introduced this modern education in India, he wrote a letter to the Crown. He was an officer, big man in India, and he wrote: *I have walked ah...I've visited...I have toured India. This is a very...a country of proud people. They don't steal, they don't rob, they don't lie, they don't deceive. They are very proud people. You cannot do anything to them; you can't change them. The only way that we should make them...make them feel that they are humble, they are...they are not equal to us, and give them an English education. Then, they can never come up to us in English.* Like this, he has written letters recommending a new school system. You have to...you have to destroy their pride, and there's no...otherwise, there's no hope, can't rule this country. You know, all because of this dharma and *éçvara*—dharma is *éçvara*. That was in day-to-day life. These are all things to be lived, attitude. So, with this attitude, they managed their emotions. The emotions subserved dharma rules. So, normally, they will...unless there is an abnormal person, normally they will pass. Whole lifetime they will live like that, in awareness of *éçvara* and doing something, whatever they were doing as a kind of dedication, this and that. It's a kind of *yajña*.

And so, the same thing we have to more...if somebody who was there, who had to ah... gain this Vedānta knowledge, then the guru became an object of transference, and guru handled it with *agnihotra*, etc. Teaching is there—everything is *éçvara*. Whether they understood the order...I am using the word “order,” *niyatiù*. Whether they all understood, the teachers understood *éçvara* ... *éçvara* is to be assimilated in the form of orders. Whether they understood, I have...I'm not very clear, but that's how it has to be understood. There's no way of understanding, no way of reconciling, also, all our emotions. If they say, “God...God is kind,” “God is loving” and all this...it is all twisting the emotions. These sentences are destructive sentences. “I feel guilty. God is all love. You should love God,” and he... if he...and naturally, “Why did he put me in this situation?” if he had done all this. So that's a mystery, God's mystery. “You should love God.” So, you feel guilty that you are not loving God. Somebody is rubbing God, the one who tells he is loving God; it looks as though. And he says you should love God, as though he loves God. All...one fellow doesn't know, the other...he makes the other people also guilty. He's also guilty.

And so, without assimilation of *éçvara* ...because you cannot assimilate *éçvara* ...you can never be objective without *éçvara*. And even if you understand *éçvara* is all-knowing etc...I'm going to come later about all-knowing. If I understand *éçvara* is all-knowing, still I will be subjective, because I don't know what it takes to be all-knowing, because I am not all-knowing in detail. So, when I am not all-knowing, I'm not going

to...I'm not going to be objective. To be objective is to be all-knowing, because all that is there is to be known to me; then, only, I can be objective. Therefore, my understanding of *saguëam brahma*, all-knowing *éçvara*, should be very thorough to be objective, and that is in the form of order. And that order includes, also, my distorted perception of *éçvara*, what is; because, given the background, this would be the perception. Nobody is to blame. And therefore, diseases and cures both are *éçvara*. It's within the order. And therefore, nobody can be condemned, and one cannot be...one cannot condemn oneself. Therefore, the nature of a person who understands the order very thoroughly...it's not easy. It has to be very thorough, very intimate. We will look into that a little later, detail.

And then, there is a good, intimate appreciation of order, then I welcome, I welcome all my emotions. So I have a super-therapist, a therapist as good as you validate him, because he validates your emotion. And you have to validate that person, then, only, his validation becomes valid, becomes credible. And when he goes on telling, "I'm sorry. I didn't mean it," "Oh, last time I...that was my wrong thinking." You have to say all that. So, the therapist goes on excusing himself, "Oh, I'm sorry, I'm sorry, I'm sorry." He has to tell that. "Oh, I didn't mean that," "Oh, I didn't see that." He's a human being. He has to say that. My super-therapist, my own awareness of the super-therapist, won't say that. He doesn't need to say that. He is in the form of order. My awareness is total; understanding is total. He won't say that, and he doesn't need to say that. Therefore, every emotion is valid. So, I validate my own emotion, because of my awareness of the presence of *éçvara* in the form of order. Therefore, there's not one whiff of an emotion which is outside the order. Therefore, I am in order. Even, one takes some medication, that's also within the order. Nothing outside order, no judgment. Where is the possibility of judgment of anybody? Because all are within the order, I am free from judgment. Very big it is. But, that's all what it is. It's a super-therapist. And one has to know; that's why it is cognitive. And therefore, the definition of *dhyënam* is, *saguëa-brahma-viñaya-månasa vyäpëraù*, a mental action, and for which the alter, the object of that action, is *saguëam brahma, éçvara ... dhyënam, éçvara- dhyënam*. So, we'll look into that again tomorrow. Om.

Radha: Om, Swamiji. Thanks.

